

Mountain (J. G.) Bishop of Quebec

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SERMON

PREACHED AT QUEBEC,

ON THURSDAY, JANUARY 10th, 1799;

BEING THE DAY APPOINTED

THE LORD BISHOP OF QUEBEC.

FOR A

GENERAL THANKSGIVING.

By JACOB, LORD BISHOP of QUEBEC.

TOGETHER WITH THE FORM OF PRAYER DRAWN UP UPON
THE OCCASION.

Published by Request.

QUEBEC:

PRINTED BY JOHN NEILSON, MOUNTAIN STREET,

1799.

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GENERAL THANKSGIVING.

BY JACOB L. JACOB, OF QUEBEC.



TOGETHER WITH THE FORM OF PRAYER READ AT THAT
THE OCCASION.

Printed by Lapointe.

QUEBEC:

PRINTED BY JOHN BELL, MONTREAL.

*of the Empire—the most earnestly and sincerely wish
that Your Lordship will have the Goodness and Compe-
ssion to allow your Sermon to be made public, toge-
ther with the very high and important Form of Prayer
recited on this occasion.*

To

THE RIGHT REVEREND,

THE LORD BISHOP OF QUEBEC.

MY LORD,

WE whose names are hereunto sub-
scribed, having to our great edification and comfort
been present at the Sermon preached by Your Lordship
in this City, on Thursday last, which was the Day ap-
pointed by Proclamation, for a GENERAL THANKS-
GIVING to Almighty GOD, for the late unexampled
and most important Victory obtained by His Majesty's
Arms, over the Fleet and Forces of the Enemy; and be-
ing convinced that a diffusion of the Doctrine and Sen-
timents delivered with such unction, and which produced
such fervency in the minds of Your Lordship's Hearers,
cannot fail to excite similar emotions of Reverence and
Gratitude to Almighty God, and of Loyalty and Affec-
tion to the King, in the minds of His Subjects of all
deno-

denominations in this Province, and in every quarter of the Empire—do most earnestly and sincerely request, that Your Lordship will have the Goodness and Condescension to allow your Sermon to be made public, together with the very pious and impressive Form of Prayer drawn up on the occasion.

We have the Honour to be with the utmost respect,

My Lord,

*Your Lordship's most grateful
and most obedient Servants,*

Quebec, January 11th, 1799.

<i>K. Chandler,</i>	<i>Wm. Osgoode,</i>
<i>John Jackson,</i>	<i>Hugh Finlay,</i>
<i>Wm. Hall,</i>	<i>Thoms. Dunn,</i>
<i>Geo. Graham,</i>	<i>Geo. Pownall,</i>
<i>Geo: Allfopp,</i>	<i>Henry Caldwell,</i>
<i>Natbl. Taylor,</i>	<i>Jno. Coffin,</i>
<i>J. M. Goddard,</i>	<i>John Young,</i>
<i>J. Sewell,</i>	<i>O. Aylwin,</i>
<i>John Jones, S. M.</i>	<i>John Caldwell,</i>
<i>William Laing.</i>	<i>John Craigie,</i>
<i>Robert Woolsey,</i>	<i>Thos. Aston Coffin,</i>
<i>John Chillas,</i>	<i>John Coffin, Junr.</i>
<i>Godfrey King,</i>	<i>Natbl. Coffin,</i>
<i>G. M. Taylar,</i>	<i>Jno. Barnes,</i>
<i>Geo. Longmore,</i>	<i>J. Ker,</i>
	<i>Jno. Taylor,</i>

TO

THE Honourable the Chief Justice, the Honourable Mr. Finlay, the Honourable Mr. Justice Dunn, the Honourable Sir George Pownall, the Honourable Mr. Caldwell, the Honourable Mr. Young, Mr. Attorney General, John Coffin, Esq. John Caldwell, Esq. John Craigie, Esq. Thomas Aston Coffin, Esq. John Coffin, Junr. Esq. Nathaniel Coffin, Esq. Lieut. Colonel Barnes, J. Ker, Esq. John Taylor, Esq. Kenelm Chandler, Esq. J. Jackson, Esq. Lt. Wm. Hall, Royal Artillery, George Graham, Esq. George Allsopp, Esq. Nathaniel Taylor, Esq. Mr. Goddard, Mr. Aylwin, Mr. Jones, Mr. Laings, Mr. Woolsey, Mr. Chillas, Mr. King, Mr. G. M. Taylor and Doctor Longmore.

GENTLEMEN,

THE terms in which You have been pleased to express your desire that I would print the Sermon I lately preached, are very honourable to me, and very grateful to my feelings. I have long been of opinion that the style of a Discourse which is to be delivered from the Pulpit, may without impropriety, differ considerably from that of a Discourse which is designed for the Press. The Hearers of Sermons, and the Readers of them are, for the most part, different
classes

classes of people. It is the business of the Preacher to go as directly as he can to the understandings and the hearts of his Congregation;—and in attempting to do this, he will often find it not only safe, but expedient, to neglect the refinements of exact composition. Studious of perspicuity and force, he will be little solicitous about the structure of a sentence, or the rounding of a period. It will be his object not to fix the attention of his auditors upon his own rhetoric, but to turn their thoughts inward upon themselves. But in printed Sermons a greater regard to the established Rules of Composition, and to the graces of a correct and elegant diction, is justly expected: In the general diffusion of a taste for good writing, it is these which must first win the attention of the Reader, and obtain his suffrage; and it is only through the medium of these, that a reasonable hope can be entertained of influencing his understanding, or affecting his heart.

In writing the Sermon of which You have done me the honour to desire the publication, I had not the most distant intention to print it: And I see so many defects in it as a composition, that I fear it will not continue to find, when read in the closet, that favourable opinion which You formed of it, when You heard it delivered. A regard to literary reputation is, however, in my mind, a much less powerful motive than my desire to comply with your wishes. And if I may in-
deed

deed hope that any part of those good consequences which your partiality has led You to expect, will follow from this publication, I shall not be extremely anxious respecting the critical strictures to which I am sensible that it is justly liable.

I shall take the liberty of printing your Request, and this my answer to it ;—the former as a Sanction for the Publication, the latter as a sort of Prefatory Apology for the imperfections of the Composition.

I have the honour to be,

Gentlemen,

with sincere sentiments of affection
and respect,

Your faithful and obedient servant

J: QUEBEC.

Quebec, 14th, Jany. 1799.

need hope that any part of these good consequences
would be particularly beneficial to the poor, and
from this publication, I shall not be entirely
satisfied respecting the critical situation to which I am
referred, that it is justly liable.

I shall take the liberty of printing your Request, and
also my answer to it: — the former as a Satisfaction for
the Publication, the latter as a sort of Prefatory Apology
for the imperfections of the Composition.

I have the honour to be,
Gentlemen,
with sincere sentiments of respect
and esteem,
Your faithful and obedient servant,
J. QUEREL
Paris, 14th July 1759.

In writing the former of these papers, I had in
the power to diffuse the public mind, and to inspire
in it as a composition, that I have not been able
to find, when read in the press, a considerable up-
lift, and I am sorry if it has not been so de-
sired. As regards to the latter, I am, however,
in my mind, a much less satisfied, and more than
desire to remedy your complaint. And if I may be
excused

A
FORM OF PRAYER,
WITH
THANKSGIVING,

To be used on thursday the 10th January 1799,
being the day appointed for a GENERAL
THANKSGIVING to ALMIGHTY GOD,

For the late unexampled and most important
victory obtained by his Majesty's arms
over the Fleet and Forces of the Enemy.

The Minister of every Church shall give notice to
his Parishioners publickly in the Church, at
Morning Prayer, the Sunday before, for the
due observation of the said day, by then and
there reading His Majesty's Proclamation.

The Morning Prayer shall be the same with the usual Office, except where it is hereafter otherwise appointed.

Proper Psalms, 33. 46. 98. 150.

Proper Lessons.

The first—1 Chron. 16—v. 8 to v. 37.

The second—Luke 12—v. 4. to v. 10.

Instead of the First Collect shall this which followeth be used.

O FATHER of mercies, and God of all comfort, without whose protection all power is frustrate, and without whose help all courage is vain, grant, we beseech Thee, that our experience of thy goodness may add strength to our faith, and fervency to our devotion; that we may abhor that which is evil, and cleave to that which is good; that we may be enabled to escape the snares of sin, to resist the contagion of infidelity, and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen.

In

In the Litany (which shall this day be used) after the Collect [We humbly beseech Thee, O Father, &c] shall this which followeth be used instead of the Prayer [In time of War and Tumults.]

O ALMIGHTY God, King of all Kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; we adore and magnify thy glorious name, for thine infinite goodness vouchsafed to us, and humbly implore the continuance of thy favour; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify Thee, who art the only giver of all victory; and that all the earth may know, that thou art our Saviour and Deliverer; through Jesus Christ our Lord. Amen.

Before the General Thanksgiving shall be used this which followeth.

O MOST Mighty, and most merciful God, the Protector of all that trust in Thee for succour, accept, we beseech Thee, our praises and thanksgivings, for thy manifold, great, and public mercies; and especially for the late signal Victory obtained, through thy blessing, by the arms of our Sovereign over the Fleet of our bitterest and most powerful Foe. We laud and magnify thy glorious name, that Thou hast enabled us to repel the attacks of
inordinate

inordinate and insatiate ambition; that thou hast hitherto preserved us from the dangers of licentious policy, and of systematical impiety; and the anarchy and ruin that ensue therefrom. From these dreadful and destructive evils, O gracious and bountiful God, not our merit, but thy mercy, not our wisdom, but thy Providence, not our own arm, but thy right hand and thy arm, have defended us. Not unto us, O Lord, not unto us, but unto thy name be the praise: and blessed be the name of thy Majesty for ever: Amen, and Amen!

And this

O God, our refuge and strength, who hast exalted us among the nations, and distinguished us by marvellous successes, grant us thy Grace, we most humbly beseech Thee, that we may be enabled to improve thy great mercy to the glory of thy Name, the advancement of thy Religion, the honour of our Sovereign, and, as far as in us lieth, the good of all mankind. Grant that the great prosperity with which Thou hast blest us, may deeply impress our hearts with gratitude to Thee, and with an humble sense of our dependance upon Thee; that the happiness which as a people we enjoy, may create in us a loyal attachment to our Sovereign; a love of our Constitution, in Church and State; a love of good Order, and good Government; and, above all, a love of our Religion, and of our God!

Continue,

Continue, we beseech Thee, O Lord, to go forth with our fleets and armies ; to direct the conduct, and animate the courage, of our Commanders, and our Men : Receive to thy mercy, we pray Thee, the souls of those among them who may yet fall in this righteous cause ; and be thou, O gracious God, the Friend and the Father of their widows, and their orphans. Give us grace, that by our example, as well as by our arms, we may teach our enemies humanity and justice : and, of thy infinite goodness and mercy, grant to them such a sense of thy all-disposing Providence, that they may profit by their discomfiture, and defeat : Touch their hearts with remorse and shame : Repress their impious presumption : Cause them to return, with contrite hearts, to Thee, their God, whom they have forsaken, and to their Saviour, whom they have denied : So that, submitting in meekness to the guidance of thy Law, they, with all nations, may sheath the sword of blood ; compose the tumults of civil insurrection ; and truly labour for the re-establishment of Piety, and the general restoration of Peace : Grant this, O merciful Lord, for Jesus-Christ's sake our blessed Saviour and Redeemer. Amen.

Continue, we beseech Thee, O Lord, to go forth
with our feet and armies, to direct the conduct,
and animate the courage, of our Commanders, and
our Men: Receive to thy mercy, we pray Thee, the
souls of those among them who may yet fall in this
righteous cause; and be thou, O gracious God, the
Faring and the Father of their widows, and their

ERRATA.

Page 8—line last, for 'domination', read dominion.

11—line 6 for 'presumptious', read presumptuous.

14—line 13 for 'led to the' read lead to consider the:

24—line 10 for 'exaltation', read exultation.

32—line 23 for 'in the possession', read the profession.

to their favour whom they have denied; so that
submitting in meekness to the guidance of thy Law,
they, with all nations, may sheath the sword of
blood, compose the tumults of civil intestine,
and truly labour for the re-establishment of Peace,
and the general restoration of Peace: Grant this,
O merciful Lord, for Jesus-Christ's sake out-
pouring and Redeemer. Amen.

occasion can more strongly than the present

administration of the Providence of God.

The Gospel represents the Divine agency as continual and universal; as neither perplexed by variety nor confounded by infinity; as war-

SERMON.

ring with every thing that it has produced; as governing all things by the word of its power, and guiding them by its will.

to its will, from the most minute particular

matter, to the vast extent of the universe, from

the private actions of individual men, to the

affairs of all the empires of the earth.

ROM: C. 8.—V. 31.

IF GOD BE FOR US, WHO CAN BE AGAINST US.

THE Doctrine of a Divine Providence, superintending, controuling, and directing the affairs of this world, in conformity with the counsels of infinite wisdom and goodness, conducting the most perverse purposes to the most salutary ends, and bringing good out of evil, can have nothing in it that is new to an assembly of Christians. But particular occasions seem to call for particular illustrations of different branches of the Divine economy; and no occasion

occasion can more strongly than the present point out the propriety of contemplating the administration of the Providence of God.

The Gospel represents the Divine agency as continual and universal; as neither perplexed by variety nor confounded by infinity; as watching with incessant and unwearied attention over every thing that it has produced; as governing all things by the word of its power, and guiding them by immediate direction according to it's will,—from the most minute particle of matter, to the vast frame of the universe,—from the private actions of individual men, to the affairs of all the empires of the earth.—*Even a sparrow falleth not to the ground without our Father: even the very hairs of our head are all numbered.* His eye pervades at once every part of his creation, and a single act of his will controuls all the multiplied operations of his creatures.

But it is not only a speculative, but a practical belief which by our Religion we are called upon to exercise in the Divine Providence. St. Paul exhorteth that prayers, supplications, intercessions,

cessions, and giving of thanks, be made for all men, for Kings, and for all that are in authority. We learn from hence, that our prayers and thanksgivings, if they are duly offered, have an undoubted efficacy with God; and that the Providence of God is actually exerted in the government of human affairs. For why are we thus directed *to make prayers and thanksgivings for all men, for Kings, and for all that are in authority?* why, that we may lead a quiet and peaceable life; in all godliness and honesty; that, by their ministration and offices, the affairs of the world may be duly conducted to the general happiness of mankind; and that we may pass our lives in security and peace. Now unless the Providence of God actually superintended these affairs, and gave a certain direction to the actions of those persons who have power to influence them, it is obvious that such prayers would be without an object; and could not constitute an act of rational service, or of religious duty.

BUT, although the Almighty Governor superintends without intermission each individual
 y/no portion

portion of the work of his hands, and conducts all their issues according to the counsels of his infinite wisdom, yet, it is in the affairs of nations, and in the rise and fall of empires, that the effects of this invisible direction come most within the reach of human observation.

There is, moreover, an essential difference in the moral Government of God, as it respects nations, and as it respects the individuals that compose them, which appears to be worthy of particular attention. Nations, as such, know no state of future existence—the individuals that compose them, are to look to that state only, for perfect retribution.

In private life, it does not always happen that a man's probity promotes his interest, or that his piety secures his happiness; on the contrary, we not only see persons of great worth and excellence exposed to affliction and distress, but find that their very virtue itself sometimes involves them in difficulties, and some times conducts them to ruin; they pass their lives amid reproach and contumely, and go down to the grave in poverty and sorrow; supported
only

only—but strongly supported—by the hope of a future reward. On the other hand, we as often see the wicked, prosperous and happy. Strangers to disappointment, and unacquainted with shame, their vices not only escape just animadversion, but become the means of their advancement in the world; and they continue to enjoy to the end of life, the rich harvest of rapacity and fraud: Not, however, without one bitter ingredient—the secret dread of future condemnation.

BUT in the concerns of a whole people, and in the consequences that result from their conduct, the immediate agency of Providence is much more easily discovered.—*The KINGDOMS are the LORDS, and HE is the GOVERNOR among the NATIONS.* We find the nations, accordingly, constantly raised or depressed, rewarded or punished, in the present life, in proportion to their respective integrity, or iniquity. There is no instance, I believe, to be found of the destruction of any people while they continued undebauched by luxury, and uncorrupted by vice. Whatever temporary

rary evils they may have sustained, either from the aggression of some turbulent neighbour, or from political contests among themselves, in the single energy of their virtue, they have found a safeguard against the attacks of their enemies, and a remedy for their internal disquiets.

On the other hand, where shall we find an instance of a country *altogether become corrupt and abominable*, rapacious, sordid, selfish, and profligate, which the Providence of God has not visibly and signally chastised?

States can be punished only in that collective capacity in which they transgress; * they can be rewarded only in the aggregate character in which they are found to be meritorious. But it is necessary to observe, that the punishment which the Providence of God inflicts upon offending Nations, gives no ground to suppose that individuals will not be exposed to further punishment, for the same actions, in a future world. In the general calamity, the

* Vide a Discourse on a late Fast, by Phileas Norfolciensis, 1781.—in which this subject is very ably and eloquently treated.

guiltless and the guilty are alike involved; it is not therefore to the general calamity that either are to look for the *final* disposition of Providence with respect to *themselves*. When a people suffer jointly, many will of necessity suffer more, and many less, than their particular transgressions have deserved; but the present inequality will be corrected, and the account *finally* adjusted, by the future Judgment of God. The few who preserve their integrity amidst the general corruption, will find a noble recompence, in a better life, though they share the present consequences of their country's wickedness: and they who amid a virtuous people, disgrace the community by their vices, will meet their punishment hereafter, though they participate, for the present, in their country's happiness and honour.

NATIONS undergo chastisement by various means, arising out of their own misconduct; by the irregular ambition, the factious intrigues, the seditious turbulence of their members—by civil commotion, civil insurrection and, civil war—by the annihilation of order, and the sub-
version

version of government—by the destruction of their fleets and armies—by the failure of their resources—by the growing power of their enemies, and by the diminution of their own power, and the loss of their independence: these various calamities are the result, and, under Providence, the punishment of public vices. Nations prosper by the concurrence of events which are the reverse of these: and their prosperity is the fruit, and the reward, of their public virtue.

Let those pretended Philosophers who reject the interposition of Providence in the affairs of the world, condescend to take a lesson from experience; and from those remarkable evidences of the Divine Government, which are to be found in almost every page of History, Sacred and Profane*.

Thus, when the several nations who possessed the land of Canaan had lost, or abandoned, every idea either of moral obligation, or religious restraint, and had given themselves over without reserve to the absolute domination of earth

* See Discourse, by Phileleutherus Norfl :

sin, they were cut off from the face of the earth, and *their place was no where found*. And when the Jews who had been the instrument of their excision, and had succeeded to their country, forsook the God of Hosts, who had led them on to victory, and *provoked him to anger by their images*, they were themselves subdued, and carried into captivity: *their enemies oppressed them, and had them in subjection*. The Assyrian Monarchs, having served as scourges in the hand of Heaven to chastise the kingdoms of Judah and Israel, found the just reward of their own presumptuous guilt, and saw their Empire overthrown by the Persians.

DEVOTED to voluptuous excesses, and effeminate refinements, the Persians fell, under the superior prowess of the then brave and virtuous Greeks. The Greeks, infected by the contagion of Persian luxury, and burying their generous spirit in licentious indulgences, submitted ignominiously to the yoke of Rome. And Rome herself, passing by degrees, from the most exemplary simplicity and severity of manners, to the most extreme corruption, raging with unjust ambition, distracted by factious violence

violence, polluted by the most detestable crimes; experienced in her turn, the utter destruction of her gigantic empire.

THE attentive observer will not fail to remark, that the successive subversion of these great and powerful empires, as they respectively became notoriously wicked, strongly confirms the doctrine of a National Providence—they shew that communities change their fortune with their manners—that empire is uniformly transferred to the more virtuous and worthy, from the vicious and abandoned.*
 “Corruption is never far remote from dissolution:”† and the invariable end of great National Depravity, is National Destruction.

If we carry our observation to the present times, we shall certainly find no reason to doubt of the constant and universal prevalence of the principle here laid down: but we must not judge

* *Ubi pro labore desidia, pro continentia et aequitate libido atque superbia invalere, fortuna, simul cum moribus, immutatur. Ita imperium semper ad optimum quemque ab minus bono transferunt.* SALLUST: BELL: CATALINÆ.

† This sentence, I believe, is from a sermon of Mr. Jones's, but I do not recollect from which.

judge merely from temporary successes, or temporary discomfiture. The subject is too extensive for discussion, upon the present occasion; and too delicate for hasty determination. While the destiny of so many nations is yet awfully suspended, it may appear presumptuous to anticipate the decision of their fate. There are points, however, to which we may speak, without fear of indiscretion, because we have the authority of the scriptures to direct our judgment.

The *Prophecies* contained in the Sacred Volume, circumstantially predict all the great leading events, and important revolutions that were to take place in the Church of Christ, in regular succession, to the end of time. And although obscurity be essential to the nature and end of Prophecy, although the events prefignified be cloathed in language highly figurative, and enveloped in mystic symbols, which it is not given to human sagacity perfectly to penetrate antecedently to their accomplishment, yet by a diligent and attentive comparison of the occurrences

rences of the time, as they gradually unfold themselves, with the predictions that respect them, we are forcibly stricken by their wonderful coincidence; we obtain perpetually increasing evidence of the unerring certainty of the Divine Word; and are taught more reverently to adore the infallible Agency of the Divine Providence!

This is also a subject too extensive, and too important, to be at present enlarged upon. I would therefore only observe, that the most learned and judicious commentators upon the Prophecies, have directed our attention to the conclusion of the present century, as the beginning of a period of great trouble and suffering to the Nations, and of much danger to the general faith of Christians. They have even explained the particular nature of those troubles, with an exactness which is truly astonishing! You will observe, that these interpretations of the Predictions were given, some long ago, and all of them before the commencement of that series of events, which has so much agitated Europe and the world.

The

The images made use of by the sacred writers are distinctly interpreted to predict a great destruction, approaching to annihilation, of many of those lawful powers that, at the time under contemplation, should reign in the earth: a dreadful diminution of the dignity and splendour of all greatness: a subversion of social subordination, and of civil government: and a contempt of all lawful authority. They are interpreted to predict, that men should be let loose upon each other in defiance of civil power, just rule, and legal restraint. They are considered as intimating that irreligion, vanity, a total absence of serious principle, and a misapplication of the refinements of civilization, were to produce their mischiefs, precisely in these times!*

What shall we say then to these things?—These are the interpretations of the PROPHECIES!; interpretations, as I beg'd you to observe, which took place, all of them, before the commencement of the events that they describe!—

Certainly,

* See, more particularly, Mr. King's Criticisms tending to illustrate some passages in the Holy Scriptures.

Certainly,—at no period in the history of mankind, has the hand of God more clearly appeared, to overrule the acts of nations and empires, than in the circumstances which distinguish the present times:—and in the very striking and wonderful manner, in which the occurrences that are daily taking place in the world, are fulfilling the PROPHECIES; as those Prophecies, have been previously understood, and interpreted, by men most conspicuous for learning, and genius!

Under this view of the subject, we appear to be directly lead to consider the Revolutionists of France as specially appointed to execute the Divine Counsels: as ordained to be instruments of punishment; acting with fearful severity upon the more abandoned of mankind: and purifying, like a refiner's fire, the hearts of those, who continue to hold fast the Profession of the Faith, as it was once delivered to the Saints.

The wonderful series of successes which so long distinguished the arms of a people beyond example impious, and the facility with which they spread their pernicious principles; and opened

opened a way for their ambitious projects, among other nations, must have equally perplexed, and alarmed, the mind of every reflecting man, who has not considered the subject in *this* light: but viewing them as a Scourge in the hand of Heaven, to chastise the wickedness of an ungrateful world, his fears will change their object, and his perplexity will cease.

By what steps they arrived at this dreadful pre-eminence, is now sufficiently understood*. The long and infamous labours by which they introduced infidelity and Anarchy;—the *Conspiracy*, directed with remorseless treachery, with envenomed malice, and with unwearied perseverance, not only against all established forms of *Christian Worship*, but against the *Religion of Jesus-Christ itself*, are now known to all the world. The progress which they have made, in this diabolical warfare, is recorded in characters of blood!—But it is not with impunity

* See an admirable Sermon, by the Lord Bishop of Lincoln, preached before His Majesty, and both Houses of Parliament—*Memoires pour servir a l'Histoire du Jacobinisme*, par Mr. l'Abbé Barruel—and Professor Robinson's *Proofs of a Conspiracy*.

nity that they have exercised their terrific commission:—By the disposition of Providential wisdom, the sufferings which they have been permitted to bring upon others, have recoiled with tenfold force, upon their own unhallowed heads!

Such being the state of the world, let us look up to Almighty God, as *the Great Disposer* of all events; and take especial care, not to ascribe too boldly to *our own merits*, the great successes with which He has been pleased to bless us.—Rejoicing unfeignedly in his Almighty protection, we must still *rejoice with trembling*, when we reflect upon the claim which *we* are entitled to set up, to *positive* piety and virtue!

We are *now*, happily for ourselves, and for the world, made the instruments of chastizing the arrogance, and of humbling the power of France.—But, amidst our triumph, it certainly behoves us to consider, the danger which we may incur of suffering in our turn, if we do not resolutely resist the growing spirit of *Irreligion*, which has so remarkably spread itself amongst us!

WE

We may justly hope, indeed, that we are *comparatively* the objects of God's favour—for we have not yet *denied* Him—and we are engaged against an enemy, whom we may, without presumption, consider as much more wicked than ourselves.

A persuasion that we have the immediate help of God, can only be indulged without presumption, when our cause is not unworthy of his interposition: and if any cause be worthy of it, surely we may trust that it is that, in which we are engaged,—the defence of our Religion, our Government, our Independence, our very existence as a Nation.

BUT it would be an impious mockery of the Divine Majesty, to give Him public and solemn thanks for the blessings derived from his support, without feeling at the same time an unfeigned reverence for his Government—to acknowledge that we have received special favour and protection from Him, without endeavouring to shew our sense of it, by unequivocal proofs of our attachment to his service.

We

WE are now prosperous and happy.—But from what has been said, you are, I hope, prepared to reflect, that the *stability of public happiness*, must depend on the *integrity of public manners*—that virtue and piety are to every people the surest road to honour and security, while loose morals, and sinful practices, certainly, though imperceptibly, lead to infamy, and ruin.—*Righteousness exalteth a nation, but sin is a reproach to any people.*

Instead, therefore, of indulging in the sanguine imaginations of self-confidence, and self-applause,—instead of dwelling upon the weakness, and wickedness of other nations, with secret exultation in our own superiority, it will become us to meditate seriously upon the causes of their misfortunes; and to reflect that the same causes, wherever they are suffered to exist, will not fail, in the end, to produce similar effects.

Our Country is highly, and deservedly respected, for many admirable virtues:—but these, alas! are debased by the alloy of many
lamentable

lamentable vices : and chiefly by a cold neglect of the doctrines, and duties of Christianity !

THE extraordinary and eventful circumstances of the times call upon us, with an awful voice, to renounce our sins and iniquities, and to turn our serious attention to that pure and holy system of life and manners, which our Religion demands : by the revolutions that agitate, and the miseries that harra's other nations, and by the mischiefs so insidiously prepared, and so narrowly escaped in our own, they summon us to recall our long forgotten piety, and return to our respect for the Ordinances of God.

IF neither threatened evils, nor the actual experience of extraordinary mercies, can awaken us to a sense of our duty ; if the events which now engage the attention of the world, can not convince us of the absolute necessity of faith in Christ, and determine us to a practical observance of his precepts, I would warn my country—and would to God such a warning could be effectual !—that, notwithstanding all our triumphs, we shall yet be ruined.—

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If we *neglect* the GOSPEL, and with a puerile vanity, and gratuitous assumption of superiour wisdom, adopt the despicable and impious cant of the Philosophy of the day, we shall, in our turn, share the just chastisement which is prepared for those, who fall off from their allegiance to their God and Saviour!

WHAT can we expect, if we perversely counteract the manifest interposition of Providence in our behalf—if we do not endeavour to stand, a firm bulwark, against the dreadful inroads of Anarchy, and Atheism; if we do not speedily *return from the error of our ways*, and lay hold in earnest on the Rock of our Salvation!

—It would be the excess of presumption to suppose, that we shall *continue* to reap the rewards of virtue, while we are the devoted servants of vice—it would be the extreme of folly to think, that wanton extravagance, and wild excess, that unceasing dissipation, and licentious pleasure, that causeless discontent, and seditious turbulence, that an idolatrous * love

* Covetousness which is Idolatry. St. Paul.

of wealth, and an open contempt of the public worship of God, will not sap the strong foundations of our empire; and draw down upon us just vengeance from on high!

That we may avert that day of calamity and sorrow, that we may not, after having served to chastise the more enormous wickedness of others, be ourselves severely punished for our carelessness, and obduracy,—let us look *in time* to our real situation, and to what it is that we may reasonably expect.

It is now very clearly understood, that the original perversion, the subsequent neglect, and the final rejection of the Christian Religion, laid the foundation of all the nameless enormities, the opprobrious vices, and the unparralleled sufferings, that have disgraced and ruined the French nation.

If then, we look back to past ages, and if we attentively consider the scenes that are at present passing before our eyes, we can be at no loss to form conclusions with respect to the future.—God has manifested *visible indignation* at

at the *rejection* of his Son.—In the Historical and Prophetical writings of the Jews, we find a faithful representation of all the perverse conduct of that extraordinary people; and of the punishments which their ingratitude incurred: but, as they did not arrive at the consummation of wickedness, so neither did they meet the fulness of chastisement, 'till they rejected their SAVIOUR.

LET us look to the consequences of their obstinate and aggravated guilt. As a nation they are totally dissolved.—*Their country is desolate, their cities are burnt with fire, their land, strangers devour it!* Dispersed over every part of the habitable globe, deprived of the most essential blessings and advantages of civil society, contemned and scorned by all people among whom their residence is endured, their precarious and degraded existence has served for ages, and yet serves to prove, that Jesus-Christ was truly the son of God; and to exhibit to all the world the fatal effects of a determined rejection of his Gospel!

Whatsoever things were written aforetime,

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Covenants which is Testimony. St. Paul.

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were written for our admonition upon whom the ends of the world are come. We have seen, in the fate of the different Heathen nations, that flagrant and general corruption, arising from an utter disregard of that *Law of God which is written in the heart*, never fails to produce the ruin of the community in which it prevails: and the dispersion of the Jews, and their entire forfeiture of every national power and privilege; and the complicated miseries which impiety has brought upon the French people, instruct us further, that the neglect or reception of the Christian revelation, is a matter of the utmost moment, both to our eternal happiness, as individuals, and to our temporal prosperity, as a people. The events which have filled all Europe with alarm and tumult, with detestation and horror, are *warnings*, which speak most forcibly, which should speak home, to the bosoms of us all!—They speak of the justice of an offended God!—*Behold his arm is lifted up in JUDGMENT, and all the Nations of the Earth must FEAR before him!*

But *gratitude* to the Giver of all good, ought, surely, to be as powerful a motive for our obedience,

dience, as *fear*.—A more pleasing motive it undoubtedly is:—and let us hope that it will not be a less operative one. It is a topic which the Preacher would at all times more willingly dwell upon; and which, at the present moment, has a more peculiar propriety, as being more consonant to the occasion, and more in unison with our *public* feelings.

Of such a moment, I would not, unnecessarily, repress the exaltation, by any harshness of reprehension, or any severity of remark: but, on no occasion must I depart from the *simplicity that is in Christ*. What I have hitherto said, I have thought it my indispensable duty to say. The times are portentous—and demand, in my opinion, a very serious attention to the doctrines, and to the duties of *Christianity*—They call upon us, in no degree to relax the rigour, or reduce the standard of *Christian* virtue. The Preacher of the Gospel must dissemble nothing. *He must not handle the word of God deceitfully*. If, says St. Paul, *I seek to please men, then am I not the servant of Jesus Christ*.

BUT, if I have thrown a partial shade over
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the glories that surround us, I have done it from an humble desire to add steadiness to their lustre—if I have touched some subjects, that may sound harshly to the ears of those, who think that, in an hour like this, I should *Speak unto them smooth things alone*, I have done it with a desire of laying a foundation for the permanence of their satisfaction, and the reasonableness of their joy: a foundation, of which a due reverence for Religion, and a just sense of the Divine Providence, are the materials,—*Jesus Christ Himself being the chief corner stone.*

And now—let us turn our thoughts to the consideration of those advantages by which our country is so happily distinguished.—Not to elate our minds with lofty notions of our own importance, but to excite in them a due sense of the bounty of Heaven: not to indulge our National Pride, but to impress upon our hearts a home conviction, that if we are not, of all men living, the most devoutly grateful, we have, of all men living, the least reason to be proud. *

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* See Discourse, by Phileleuth: Norfolk:

Established on the broad basis of natural justice, matured by the experience of ages, and receiving continual accessions of strength, † from an enlarged spirit of political wisdom, the Constitution of our Mother Country—extending to these Provinces, her highly favoured children—is calculated beyond all others, to preserve the liberties, to engage the affections, and to promote the happiness of the people. Our laws are admired, and revered, for the general equity of their principles, and still more for the purity of their administration—embracing with equal consideration every member of the community, and giving equal protection to their persons and their rights.

o: THE natural advantages of our Soil and Climate, improved to a high degree of perfection by a vigorous and well directed industry, supply plenty, that circulates to the extremities of the

† This may, perhaps, be thought not altogether consistent with what has been advanced in some other parts of this Discourse. But I speak of our Form of Government abstractedly. If our Constitution perish, it will perish by causes very different from it's own defect. A strong man, secured by sound health, and proper regimen, from the danger of premature decay, may yet die by assassination, or poison.

the Empire. Our Commerce is flourishing and extensive, beyond all calculation, or comparison. The Arts have been so successfully cultivated among us, as to claim the just praise both of masterly execution, and of useful invention. Every department of human knowledge has been enlarged, and every branch of polite literature adorned, by the genius of our Writers. But there is yet a blessing, superior to these—and without which even these would lose their value—our Religion, established by Law; a Religion, which is equally remote from Superstition, and Fanaticism; which encourages the sober use of reason, without violating the sacred authority of Scripture. Sound in its Doctrine; correct, yet liberal in its Discipline; simple, yet dignified in its Ceremonies; it may boast, even in these days, among its members, many who are venerable for their piety, and more who are conspicuous for their charity.

HAPPY in the possession of these inestimable benefits, we are not less happy in the means of defending them! Where is the enemy that has not felt, and acknowledged the
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valour of our Armies!—and, for our Navy—the natural bulwark of our Country—what is there that can be put in competition with its force! The consummate skill and heroism of our Commanders, and the dauntless and irresistible bravery of our Seamen, are beyond all precedent, and all praise! Great as have been their former achievements, and high as the confidence has been, in their enterprise and spirit, in this last Victory they have surpassed all expectation! They have outgone the hopes—not only of sober reason—but even of the most sanguine, and most enthusiastic imagination!

Such are the advantages that distinguish our Country!—Such is the happiness with which the Providence of God has blessed us!

What is it that our example, combined with our successes, might not do for the world? The noble stand which we have made, has been considered as effecting the salvation of Europe. Let us but be faithful to our God, and our example may yet affect that salvation in a higher and more appropriate sense:—It may strike upon the hearts of the deluded votaries of Infidelity; it may conquer their
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stubborn prejudices; and throw them, prostrate and penitent, before that overruling Power, by whose blessing we have obtained our advantages, and to whose immediate protection we humbly, and unfeignedly ascribe them.

THIS is a consideration which calls upon us, in the most forcible, and most persuasive manner, to be watchful over our conduct; to hold fast our integrity; and not to disgrace the purity of our Faith, by the degeneracy of our manners,

How glorious a distinction would it be for us, to be worthy of being made the instrument, in the hands of Providence, of restoring the tranquillity of the world!--of discrediting, abashing, and banishing from among men, that spurious, and pernicious Philosophy, which has deprived them at once of the benefits of Divine Instruction, and human Experience; and delivered them over to the darkness of scepticism, and the wild speculations of conjectural policy; which has dissolved all the bands of order and society; and under the specious names of *Fraternity, Equality, and Liberty,*

Liberty, let loose all the plagues of tyranny and oppression, of assassination and plunder, of debauchery and atheism !- Who is there, that during the rise and progress of these horrors, has been able to say to himself, I am undisturbed, and happy ? I look forward with confidence to permanent security, from the Power and from the Constitution of my Country ? I have no doubt of leaving unimpaired to my children, all the advantages that I enjoy ! the blessings of the same Constitution ! the protection of the same Laws ! the same security for their persons, and their properties ? Who is there, that has not felt the impossibility of withdrawing his attention from the events, and opinions, of the times, or who has not long thought of them, with apprehensions of their consequences, that robbed him of his repose ?

-x- But the dawn of happier times seems breaking upon us, through the blessing of our God. - Let us not reject his mercies, but endeavour, by a general and sincere devotion of ourselves to his service, to secure their continuance. Let us not be carried away by the rashness and presumption of modern Sciolists,
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who fancy that of all opinions in Religion and Politics, the newest is the best; nor become enamoured, of *that* Philosophy, which is learned, without the labour of study, and wise, without the lessons of experience: Still less, let us be so vain as to imagine, that Infidelity is any mark of profound thinking, or of acute penetration: "A *little* Philosophy, says our "admirable Lord Bacon, inclineth men's "minds to *Arbeism*; but *depth* in Philosophy, "bringeth men's minds about to *Religion*." They, who have examined most deeply, and reasoned most accurately, upon this subject, have universally become converts to the Religion of Jesus Christ:---A Religion which strengthens all the motives of virtue, which draws more close all the ties of society, and of which the doctrines, and the precepts, tend, in the highest degree, to promote the universal happiness of mankind. Let this Religion be the Anchor of all our Hopes!—and let us never forget, the inseparable connection that exists, between the *virtues* which flow from it, and the *prosperity* of our Country!

Let not *us* of this Province, think ourselves

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exempted, by our situation, from our share of responsibility, with respect to the effect that *private* conduct may have upon *public* events. We form an integral part of the Empire, and with it we must stand or fall. In all Empires, the sum of public virtue, can consist only, of the aggregate virtue of the individuals that compose them; and it is only by the endeavour of private persons to reform and improve themselves, that the collective body of the state can be reformed and improved. These are self-evident propositions: but it necessary to mention them, in order to obviate the weak and wicked plea, of such persons as would pretend, that the public interests of a great Empire, can never be affected by the private actions, of obscure individuals like themselves.

In times like these, when *the love of too many is found to wax cold*, when in almost every place in which Religion is not rejected, she is at best entertained with indifference; it is peculiarly honourable, and advantageous, *to hold fast in the possession of our Faith*. In these times of general defection, to adhere to our SAVIOUR, with unshaken fidelity, has something in it of

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superior sentiment, to soothe the generous attachment of the pious breast; something of elevation and dignity, to gratify the noble mind, overwhelmed with the sense of unspeakable obligation!—If such be *our* fidelity, He will “never leave us, nor forsake us”---Secure in *his* protection, we may bid defiance to the world in arms! *If God be for us, who can be against us?*—Never shall we advance with such sure confidence to battle, nor reap such brilliant advantages from conquest, as when, like our victorious Hero of the Nile, we unfeignedly ascribe all to “the *blessing* of ALMIGHTY “God!”

Happy will it be for those brave men, who compose our Army and our Navy, and who are the defence and honour of their country, if by such examples they become persuaded, that nothing is so ornamental as piety, to valour!--that nothing can endear them so much to the hearts of their countrymen, as the union of these qualities, nor raise them so high in the public estimation!

Who, that has an understanding to reflect, or a heart to feel, did not find himself sensibly affected, by associating with the joy of victory,

a just respect for the venerable goodness of Duncan, and for the pious humility of Nelson!

Let our *Warriors*, already most honorably distinguished by their loyalty to their King, and their zeal for his service, aspire to the still nobler distinction of fidelity to the cause, and zeal for the service of their God! And, proud as we justly are of our country, and of its glorious defenders, let us *all* be careful that our pride does not rise into presumption, nor our confidence into self-sufficiency. Of *ourselves*, let us think soberly, and as we ought to think. At all times graceful, Humility is at no period so graceful, as in the hour of triumph. And above all, it becomes us to cherish it, when we can not but be sensible, that our prosperity has infinitely exceeded our desert.

Oppressed with the weight of the benefits which He has showered down upon us, with what sentiments of unfeigned gratitude and devotion, should we now turn to our Almighty Benefactor! how earnestly should we endeavour, by faithful adherence, by cheerful obedience, by enlightened zeal, by reverential love,

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to honour HIM, who in the eyes of all nations,
hath vouchsafed to give us honour !

LET it then be our ambition, to be as much
distinguished, for our sincere attachment to
our Country, our Constitution, our King,
our Religion, and our GOD, as we are already
most happily distinguished, by the abundant
advantages of that Country, by the wisdom
and excellence of our Constitution, by the ex-
emplary goodness of our King by the purity
of our holy Religion, and by the conspicuous
favour and protection of our ever blessed, and
most gracious GOD !

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